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# Place of Gopityajña Rite of the Vādhūla School

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CITATION:

IKARI, Yasuke. Place of Gopityajña Rite of the Vādhūla School. ZINBUN  
2000, 34(2): 1-30

ISSUE DATE:

2000-03

URL:

<https://doi.org/10.14989/48778>

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# Place of *Gopitṛyajña* Rite of the Vādhūla School

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Gopitṛyajña/ Upavasathagavi

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## Gopitṛyajña/ Upavasathagavi

### 1. Rite of Gopitṛyajña

The rite of Gopitṛyajña (ancestor ritual with a cow as offering material) has so far been known only from the Baudhāyana Śrautasūtra (2.8-11), one of the oldest sūtras belonging to the Yajurveda. It is a component part of the Agnyādheya (The ritual of setting-up of fires) and is performed on the Upavasatha day, that is, the day preceding the main ritual of the Agnyādheya. Therefore the rite has been called either as the Upavasathagavi, or as the Gopitṛyajña.<sup>1</sup>

As the name suggests, a cow is killed and offered to sacrificer’s ancestors. The basic structure of the rite is the same with that of the Piṇḍapitṛyajña

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<sup>1</sup> The name of the rite is neither given in the colophon of MSS. nor in the ritual description itself. The name “Upavasathagavi” is referred to in the corresponding Karmāntasūtra (BaudhŚS24.15:199.9) and Veṅkateśvara, a commentator to the BaudhŚS, calls the ritual as “Gopitṛyajña” in his commentary. cf. W. Caland (1903), p.17; H. Krick (1982), p.68; H. Falk (1986), p.137 n.400. The rite is commented in a Prayoga text of the VādhŚS, of which manuscript (MS.N253) I’ve found in the Neḍumpiḷḷi Mana Collection. In this text, the rite is referred to as “Upavasathagavi”.

(ancestor ritual with rice-balls as offering material). Instead of rice-balls used in this general type of ancestor ritual, however, cow's meat is offered here. And the cow is obtained by the dice-game rite which immediately precedes the ancestor rite. Thus, the main components of the Gopitṛyajña rite consist of the dice-game and the offering of cow's meat to the ancestors.<sup>2</sup>

General outline of the ritual is as follows.

Fire is taken from the house of some outsider and is kept on the place where later the Anvāhārya fire is to be established. All the participants take seat towards south of the fire. Place of dice-play is prepared southwards of the fire. A hole is dug towards south. And the spirits of the sacrificer's fathers are invited there. Then, washing-water, seat, drink are given to them just as in cases of treating important guests.

A cow is prepared to offer. The sacrificer and his sons sit together and play dice for a cow.<sup>3</sup> The cow is killed. Its internal organs are cooked and offered to the sacrificer's fathers. After paying homage, he presents them eye-paste, body-paste and cloth. He shows them off. Then, he calls his own mind(*manas*) back to himself. He changes his cloth and gives a Bāhmaṇa the old one. He distributes meat of cow to the Bāhmaṇas.

This ritual of Gopitṛyajña is not referred to in the *brāhmaṇa* portion of the Taittirīya *śruti* texts, and the younger sūtras of the Yajurveda do not give it in the description of the preliminary rituals of the Agnyādheya. Instead, the younger sūtras prescribe the dice-game and the offering of food (in this case, not to the ancestors, but to the brāhmaṇas on the scene) towards the end of the entire Agnyādheya after the completion of the series of *iṣṭi*-offerings and *upasthānas* (showing homage) to the established ritual fires.<sup>4</sup>

<sup>2</sup> Cf. Śrautakośa, I, Sanskrit section, p.41-44; English section, part I, p.26-30; cf. also W. Caland (1908), p.17-19(section 22); H. Krick (1982), p.67-88; H. Falk (1986), p.137-153. The second part of the Gopitṛyajña, that is, the ancestor ritual proper, shares its basic structure of ritual process and many mantras with the Piṇḍapitṛyajña and shows the influence of the latter rite. Instead of the *sthālīpāka* (cooking of cereal meal) of the latter rite, however, cooking of cow-meat and its offering take place in the Gopitṛyajña. The idea of ancestor offering of cow-meat may probably be traced back to the Ekāṣṭakā, an old type of ancestor ritual in ancient India.

<sup>3</sup> The dice-game is played with the number of dice (small nuts of a special type of tree) grasped by players. For the details of the game, cf. H. Falk (1986), p.134f. With regard to the history of studies of Vedic dice-game, see *Ibid.* p.73f.

<sup>4</sup> MānŚS 1.5.5.6f.; BhārŚS 5.12.4f.; ĀpŚS 5.19.1; HirŚS 3.5[:320]; VaikhŚS 1.14:16,7f. This shift of the place of the rites probably shows the influence of the ritual structure of the Rājasūya (consecration ritual of a king), where the dice-game rite is also an

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In some sūtras, the cow obtained by dice-game is not killed, but is exchanged with rice.<sup>5</sup> Or, cow is not brought there at all and rice cerials seem to be the object of the bet of dice-game.<sup>6</sup> Thus, the offering of cow has become obscured in these later sūtras. The situation reflects the growing attitude among the ritualists against killing the cow during the ancestor ritual.

The ancestor ritual with offering of cow's meat makes us remind the Aṣṭakā ritual which is an another type of ancestor ritual of the Gṛhya type. The Aṣṭakā is performed during the three last months of the year. One of these three Aṣṭakās uses the cow-meat as its offering material. This is especially called Ekāṣṭakā and is to be regarded as representing all the Aṣṭakās.<sup>7</sup>

### 2. MSS. of *Gopitryajña* in the Vādhūla Tradition

Among the newly discovered manuscripts of Malayālam script, three MSS. contain the description of the *Gopitryajña*: K<sub>1</sub>, K<sub>2</sub> and K<sub>4</sub>.<sup>8</sup>

As has been mentioned above, the other extant *Gopitryajña* rite is found only in the preliminary rituals of the Agnyādheya of the Baudhāyana school of the Black Yajurveda tradition (BaudhŚS 2.8-11).<sup>9</sup>

It is performed on the Upavasatha day of the Agnyādheya. The rite consists of the offering of cow-meat to the deceased ancestors of the sacrifi-

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important component. Cf. J.C. Heesterman (1957), p.143f., H. Falk (1986), p.163f.

<sup>5</sup> BhārŚS 5.12.8-10; HirŚS 3.5:321

<sup>6</sup> VaikhŚS 1.15:16,12-13.

<sup>7</sup> This Ekāṣṭakā shows many parallel ritual elements with our *Gopitryajña*. On this problem, I shall discuss separately. On Aṣṭakā ritual in general, cf. J. Gonda (1980), p.450f. The time of Ekāṣṭakā coincides with winter-solstice, which is one of the most important turning point of the solar calendar for Vedic Indians. On the day of Ekāṣṭakā and the Agnyādheya, see H. Falk (1986), p. 140f.

<sup>8</sup> For the detailed description of these manuscripts, see my article, *ZINBUN*, No.30 (1995), p.5f., *ZINBUN*, No.33 (1998), p.4f. K<sub>4</sub> is an old Malayālam copy of K<sub>1</sub>. The Madras MS. (=GOML R.4375), which is a later Devanāgarī copy of K<sub>1</sub> (copied around 1923), did not copy the corresponding folio of K<sub>1</sub>, probably because the folio had been misplaced at the time and the copyist could not identify the original place of this heavily broken piece of folio.

<sup>9</sup> The critical examination of the Agnyādheya Chapter (Prašna 2) of the BaudhŚS has shown that the original order of the several sections must have been different from that of what we have now. The textual misarrangement is found with regard to the first sections of BaudhŚS (2.1-11), where the preliminary rituals are described. Sections of the *Gopitryajña* (2.8-11) constitute the concluding part of them. For the details of this problem, see Kashikar (1948), p.107-117 and Kashikar (1968), p.45.

cer and the dice-game preceding it, whose purpose is to win the cow to be immolated.

Although several MSS. of the Vādhūla text record the rite of the Gopitṛyajña, its exact place in the Vādhūla tradition is not certain. Main reason for it lies in the fact that the rite itself is not assigned any place in the present text of the Agnyādheya of the Vādhūla Śrautasūtra. In order to confirm this point, I shall make a cursory survey upon the place of the rite of the Gopitṛyajña in the ritual scheme of the Vādhūla school given in the MSS. where this peculiar ritual is found.

### 3. General Contents of the K<sub>1</sub> recension MSS.

MSS. K<sub>1</sub> and K<sub>4</sub> belong to the K<sub>1</sub> recension MSS. The oldest one and the most original among this recension MSS. is K<sub>1</sub>. It is a composite MS. and the contents are largely divided into the following different texts:

- 1-a. A fragment of the Gr̥hyaprayoga text [folio 1],
- 1-b. The Gr̥hyasūtra (incomplete) [folios 2-9b],
2. Fragments containing preliminary rites belonging to the Śrauta rituals<sup>10</sup> [folios 9b-11],
3. The Śrautasūtra (incomplete) [folios 12-87],
4. The Mantrapariśeṣa<sup>11</sup> [folios 88-89],
5. The Anvākhyāna or the Brāhmaṇa literature of this school [folios 90-119],
6. The Yajñaprāyaścittāni [folios 119-123],
7. The extra folios [folios 124-136]<sup>12</sup>

In the following, a Table of Correspondence of Contents of K<sub>1</sub> Recension MSS. is given.

<sup>10</sup> Contents of their sections are: *Ārtvijyam*, *Upavāsa 1*, *Upavāsa 2*, *Srucor ādāna*, *Upavyāharaṇa*, *Gopitṛyajña* and *Sadasyatva*. All of these titles are provisional.

<sup>11</sup> A small section consisting of collections of mantras (of both Śrauta and Gr̥hya rites) that have not been used in the main text of the Gr̥hyasūtra and the Śrautasūtra given above.

<sup>12</sup> For the details, see Ikari (1998), p.8-9. From the extra folios of No.7, I could recover some of the stray folios missing in Nos.1-b, 2 and 3. Other folios are those of fragments of a Gr̥hyaprayoga, fragments of Śulbasūtra, fragments of a commentary to the Śrautasūtra and fragments of a Śrautaprayoga.

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**Table of Contents Correspondence of K<sub>1</sub>, K<sub>4</sub> and K<sub>2</sub>**

(Contents of K<sub>1</sub> folios No. 1-11 which precede the Śrautasūtra starting from the Agnyādheya.)

Madras Ms.	Contents	K <sub>1</sub>	K <sub>4</sub>	K <sub>2</sub>
(K fols. uncopied: 1-3, 9-11, 27, 46- 47, 90)		(missing folios: 1, 3, 27, 46-47)	(missing folios: 1, 3, 4, 9-10, 46- 47)	
p. 1-28 (with large lacunae)	VGS 1 (Gṛhya)	2, -, 4, 5a1-b8	2, -, -, 5a1-b8	1-20b2, 23a3-b4
	VGS 2 (Pitṛmedha)	5b8-b14, 6, 7, 8, 9a1-a12	5b8-b14, 6, 7, 8, 9a1-a12	25b6-28b3, 20b2-21b2, 40b10-43b11, 23b4-25b6, 21b2-23a3
	VGPrayoga (Gṛhya)	9a12-a14 9a14-b5	9a12-a14 9a14-b6	— —
—	Agnyādheya Preliminaries	9b5-11	9b6-11	28b3-29a8, 30b8-32a8, 32a8-33b2 (only in K <sub>2</sub> ), 36b2-38a4, 29a8-30b8, 33b2-34a6,
—	Extra folios at- tached to the end	[For the folios, Ex.11-13, see VGS]	[For the folios, 125, 127, 128, see VGS]	
	frag. comm. to Śulba-sūtra	Ex. 1	124	
	frag. prayoga on Soma		126	

Notes: pp. 8-9 of (Ikari 1998), partly revised.

The missing folios of Madras MS: those corresponding to 1-3, 9-11, 27, 46-47, 90.

The missing folios of K<sub>1</sub> in its present arrangement: 1-3, 9-11, 27, 46-47.

The missing folios of K<sub>4</sub> in its present arrangement: 1-4, 9-10, 46-47.

Examination of a floating folio and the extra folios attached to the end of K<sub>1</sub> and K<sub>4</sub> has lead to recovery of the folios Nos. 2, 3, 9, 10, 11 and 27.

a. Folio of Gopitṛyajña and K<sub>1</sub> MS.

When I found the K<sub>1</sub> MS. in 1994 among the Kitāṇṇaśseri Mana collection of MSS., the folio containing the description of the Gopitṛyajña had been inserted in the wrong place after the folio No.20, where the context is completely out of place. As the left side of the folio is largely broken, the edge portion, where the folio number in Malayālam alphabet script is usually given, is lost and we cannot identify the folio number. This folio seems to have been looked upon as a floating one at some stage of manuscript transmission and its exact place in K<sub>1</sub> came to be unidentified. That is probably the reason why this folio was neglected when the MS. of K<sub>1</sub> was copied into the Madras MS (MS. *M* as we call it). However, the same folio was copied into an another Malayālam MS., K<sub>4</sub>, which was made long before the date of the Madras MS., the oldest Devanāgarī MS. In the K<sub>4</sub> MS., the folio containing the Gopitṛyajña was found at its right place, that is, just before the folio No.12, where the description of the Agnyādheya, being the first chapter (*prapāṭhaka*) of the Śrautasūtra, starts.

The Madras MS. (*M*) is a Devanāgarī copy of the Malayalam MS, K<sub>1</sub>, made in Madras during the period of 1922-23 when the latter one was borrowed from the owner, as the colophon of *M* records that the original copy belonged to “Kandangasseri Mana, Irinjalakuda, Cochin (sic.)”. It is this Madras MS. that had been utilized by Vedic researchers since W.Caland as the only available MS. of the basic texts of the Vādhūla school.

However, the Madras MS. cannot be regarded as the really faithful copy of its original MS., K<sub>1</sub>. It failed to copy some of the then-existent folios of K<sub>1</sub>, probably because the copyist(s) of *M* omitted folios which might have been regarded as not belonging to the authentic part of the original K<sub>1</sub>.

The omitted ones are: 1. a floating folio (containing the Gopitṛyajña), 2. the extra folios found at the end of the whole MS (*i.e.* those belong to No.7 of above contents of K<sub>1</sub>).

#### 4. The Gopitṛyajña and the Transmitted Text of the Vādhūla’s Agnyādheya Rītu

In Appendix 1, I have given my edition of the text of the Gopitṛyajña belonging to the Vādhūla school. As the rite has so far been known only in the Baudhāyana Śrautasūtra and the Baudhāyana text has been the only source of information of this rite in the entire extant Vedic literature, a new material of this rite is now added from the newly found manuscripts of the Vādhūla

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tradition. We now have the second version of the rite of Gopitṛyajña.

Vādhūla's text of the Gopitṛyajña shows very close affinity with that of the Baudhāyana school, not only in its style, but also in its structure. Although we observe some minor difference between these two oldest schools of Yajurveda, for instance, regarding the description of dice-game, we may say that both schools share basic common features.<sup>13</sup>

A remarkable, explicit testimony of the fact that this Gopitṛyajña once constituted a part of the Agnyādheya ritual of the Vādhūla's Śrautasūtra is seen in the verily beginning of this text: *adyāgnyādheyasya upavasatha iti sambhārān upakalpayate*. ["Considering that today is the Upavasatha (the preceding day of the main ritual of the Agnyādheya), (the sacrificer) arranges the necessary materials (for performing the ritual)."]

According to this statement, the Gopitṛyajña is to be performed on the Upavasatha day of the *śrauta* ritual of the Agnyādheya, just as is the case of the Gopitṛyajña in the tradition of the Baudhāyana school. However, the transmitted text of the Vādhūla's Agnyādheya does not incorporate, in its present text, the Gopitṛyajña rite. Instead, our Agnyādheya text shows an ambivalent attitude towards this rite.

I reproduce in the following, the opening sūtras from my edition of the Agnyādheya portion of the Vādhūla Śrautasūtra.<sup>14</sup>

1.1.1.1 agnīn ādhāsyamānas sambhārān sambharata: ūṣās ca sikatās cākḥūtkaraṇ ca sūdaṇ ca varāhavihataṇ ca valmīkavapāṇ ca śarkarās ca puṣkaraparnaṇ ca ṣaṭ ca hiraṇyaśalkāṇ śatamānaṇ ceti pārthivān, āśva-tthaṇ caudumbaraṇ ceti vānaspatyān pālāsaṇ ca śamīmayaṇ ca vaika[ṇka]taṇ cāsānihataṇ ca śamīgarbhaṇ ca viṃśatīś ca samidha ādrās sapalāśās citriya-syāśvatthasyāśvaṇ ca sarvāṇi ca yajñāyudhāni.

1.1.1.2 trīṇy uddhatāny.

1.1.1.3 adyopavasatha ity annam eva kurvīta. -api ha gām paced vaśas cāsyā syād.

1.1.1.4 agnyādheyasya mīmāṃsā: brāhmaṇasya bahuyājino gr̥hād ag-nim āhared brahmavarcasakāmo, rājanyasya gr̥hād āhared indriyakāmo, vaiśyasya bahupuṣṭasya gr̥hād āharet puṣṭikāma iti.

<sup>13</sup> As I have been preparing an annotated translation of the Vādhūla's Gopitṛyajña in a separate article, I will not go into the details of the rite in this article.

<sup>14</sup> Cf. Ikari (1995), p.18f.



1.1.1.5 sa yady enam eṣa kāmo vindyād dvyāhe tryahe vā purastād agnim āhr̥tya tam āmātyam evendhīta.

1.1.1.6 tam aparāhṇa uddhr̥tyānvāharyapacanasyoddhate nidadhāti.

1.1.1.7 tat pitṛbhyo dadāti.

1.1.1.8 *śṛṇotv agnis samidhā havam ma* iti caturgr̥hītena gārhapatya-syoddhate darbhas tambe hiranyam upāsyānuvittiṅ juhōti *śṛṇvantv āpo dhi-ṣaṇāś ca devīś śṛ=havam me svāhety.*

1.1.1.9 evam evāhavanīyasyoddhate juhōti.

1.1.1.10 prāvṛtyaitām āhutim āyanti.

After the usual opening of preparation of materials required for the ritual and the preparation of fire-altars (1.1.1.1-2), the text starts the description of the actual ritual proceedings to be performed on the Upavasatha day, that is, the day preceding the main part of the Agnyādheya ritual.

1.1.1.3 Considering that today is the day of Upavasatha, (the sacrificer) should prepare meals (*i.e.* rice-meals). He may cook cow('s meat), if he is able to do so.<sup>15</sup>

Then follows the consideration of the source of fire used for the Brahmaudana rite. The rite is to be performed on the Upavasatha day (1.1.1.4-5).<sup>16</sup>

1.1.1.6 In the afternoon, after taking it(*i.e.* the fire; actually one of the flaring embers) up, he sets it upon the dug-up site (later to be used) for the Anvāharyapacana fire-altar.

1.1.1.7 There he gives (offering) to the fathers (*i.e.* three immediate ancestors of the sacrificer).

Vādhūla sūtra does not give any further details on this '(offering) to the fathers'. Among the items of materials given in 1.1.1.1, there is no mention of those to be used especially for the ancestor rite. The riddle-like short passage of 1.1.1.7 immediately reminds us of the existence of the Gopitryajña rite among the Agnyādheya's preliminary rituals in the Baudhāyana school (BaudhŚS 2.8-11). The Baudhāyana sūtra has double structure for the ritual schedule of the Upavasatha day, combining the Gopitryajña and the Brah-

<sup>15</sup> *api ha gām paced vaśāś cāśya syād.* 'ca' is a particle of subordinating function; for its occurrence in the Vedic prose, cf. K.Hoffman, *Injunctiv* p.216 cum note 205.

<sup>16</sup> *Āmātya* fire in sūtra 5 should be understood as the same with *Āvasathya* fire, as is seen from the occurrences of this word in other VādhŚS passages.

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maudana in the schedule of the same day.<sup>17</sup>

It seems that the Vādhūla text also takes the same line as the Baudhāyana and has the double structure of the Upavasatha day; the ancestor rite and the Brahmaudana rite on the same day.

The Gopitryajña rite described in our fragment folio (folio No.11 of Malayālam MSS. of K<sub>1</sub> recension) may have some connection with this enigmatic sūtra of 1.1.1.7. As the beginning passage of this fragment explicitly states: *adyāgnyādheyasya upavasatha iti sambhārān upakalpayate*. [“Considering that today is the Upavasatha day of the Agnyādheya ritual, he arranges the preparation materials.”] The Gopitryajña is here regarded as a rite to be performed on the Upavasatha day of the Agnyādheya ritual. It must originally be a part of the description of the Agnyādheya of the Vādhūla Śrautasūtra. However, the VādhŚS as we have now before us does not explicitly prescribe the existence of the Gopitryajña rite, except the enigmatic sūtras 1.1.1.3 and 7 which refer to cooking of cow’s meat (1.1.1.3) and the offering to fathers (1.1.1.7) without giving any details for ritual procedures.

We may suspect that the present form of the Agnyādheya sūtra might not keep the original text itself and might have been revised at some stage of textual transmission of the Vādhūla school.

One of the traces of such revision can be noticed in the sequence of the chapters (*prapāṭhakas*) of our sūtra. The first seven chapters of the VādhŚS are as follows:

1. Agnyādheya, Punarādheya, Agnihotra and Agnyupasthāna.
2. Darśapūrṇamāsau (called Puroḍāśī in the colophon).
3. Yājamāna to Iṣṭis, Āgrayaṇa, Brahmatva.
4. Cāturmāsyāni.
5. Paśubandha.
6. Jyotiṣṭoma I.
7. Jyotiṣṭoma II.

The Agnyādheya sūtra is placed on top in the present textual arrangement. It is followed by the chapter of the Darśapūrṇamāsa (New- and Full-moon Ritual). Close examination of the style of mantra quotation in the Agnyādheya chapter, however, reveals that this chapter presupposes the

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<sup>17</sup> The younger Taittirīya sūtras took the different way in the descriptions of their Agnyādheya. In their sūtras, only the performance of the Brahmaudana rite is prescribed for the Upavasatha day and the rite of Gopitryajña is totally excluded.

existence of the Darśapūrṇamāsa.<sup>18</sup> Therefore, the original place of the Agnyādheya sūtra is supposed to be after that of the Darśapūrṇamāsau, just as almost all of other Taittiriya sūtras have them in their transmitted arrangement. Another instance of ‘exchange’ of chapter sequence has also been found between the chapters of the Paśubandha (Animal sacrifice) and the Cāturmāsyāni (Seasonal rituals).<sup>19</sup>

The fact reveals that the original sequence of the first five chapters of the Vādhūla-Śrautasūtra was: 1. Darśapūrṇamāsau, 2. Agnyādheya, Agnihotra etc., 3. Yājamāna to Iṣṭis etc., 4. Paśubandha, 5. Cāturmāsyāni. At some stage of its transmission, the sequence of chapters was revised and it has been fixed in the present state of the manuscripts. Thus, the revised order is: 1. Agnyādheya, Agnihotra etc., 2. Darśapūrṇamāsau, 3. Yājamāna to Iṣṭis etc., 4. Cāturmāsyāni, 5. Paśubandha.

This is a unique way of arrangement of chapters among the sūtras of the Yajurveda. When we look through the situation in the Yajurveda sūtras, almost all the sūtras place the chapter of the Darśapūrṇamāsa on top and put the Agnyādheya chapter on the second place. Exceptions are found only with our Vādhūla sūtra and the Vaikhānasa sūtra. Further, most of the sūtras put the chapter of the Paśubandha before that of the Cāturmāsyāni. In this case, schools of the Kātyāyana, the Vaikhānasa and the Vādhūla share the same arrangement. From the above observation, we should take notice of the way of arrangement of chapters which is commonly shared by the text of the the Vaikhānasa school and the text of the presently transmitted text of the Vādhūla.

The most interesting question for us is how and when the Vādhūla school adopted present arrangement of chapter sequence of its Śrautasūtra. As the problem of historical movement of the Vādhūla school has still remained vague, we cannot give definite answers on this problem. But, we may be allowed to say that the Vādhūla school once revised its arrangement of the

<sup>18</sup> Generally *pratīka* type of quotation, *i.e.* presentation of a mantra indicated with only by its first words, presupposes the existence of the same mantra in its full form in the previously described ritual(s). This is the general pattern of description of ritual sūtras. The *pratīka* type of quotation of mantras found in the Agnyādheya sūtra must presuppose the existence of the Darśapūrṇamāsa, where the same mantras are given in their full forms (*sakala-pāṭha*).

<sup>19</sup> Cf. Francois Voegeli, Traces of a possible rearrangement in the order of the main chapter of the Vādhūla-śrautasūtra: the case of the Cāturmāsyāni and Paśubandha rituals, presented at the Second International Vedic Workshop, Kyoto, Oct.30-Nov.2 1999 and is to be published in the Proceedings Volume to be published 2001.

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Śrautasūtra chapters at some stage of its transmission, and that this revision was made under the influence of its sister school of the Vaikhānasa.<sup>20</sup>

Finally, I would like to add a comment to the sūtra of the VādhŚS 1.1.1.7, where the ancestor rite is referred to: “There he gives (offering) to the fathers (*i.e.* three immediate ancestors of the sacrificer).” Although an ancestor ritual is prescribed, its prescription is given here with the most abbreviated manner. There are no further details described on this rite. This is quite a strange manner of sūtra description, where we usually expect the detailed presentation of the ritual procedure. As there is no description of ancestor ritual in the preceding part of the Agnyādheya chapter, the only way of interpreting this passage is that it does not offer a new description of ritual, but that it refers back to the ancestor ritual of the New-moon ritual (Darśa) which is a part of the original first chapter (Darśapūrṇamāsau) of this Śrautasūtra. Therefore, there was no need of giving detailed description of the rite, and a simple passage was enough since it just referred back to the detailed ritual description already given before. This is a way of economizing the otherwise complicated and lengthy description of the sūtra. The ancestor ritual is there given in the form of the Piṇḍapitryajña (ancestor ritual with cooked cereal as offering material). Then, the “revised” Vādhūla sūtra intends here to have the performance of general type of ancestor ritual with

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<sup>20</sup> On the problem of subschools of the Taittirīya Yajurveda school and the relationship between the Vādhūla school and the Vaikhānasa school, cf. N.Tsuji (1970), p.9-10(cum notes), p.26-32 (cum notes); M.Witzel (1975), p.94-96; C.G.Kashikar (1966), p.61-67. We may safely assume that both schools had once lived together in the same or adjacent area and had enjoyed the period of mutual influence. The possible area where such an interaction took place may be the land of Tamil Nāḍu, where almost all of the known MSS. of the Vaikhānasa school have been found. (See Introductions to W.Caland’s editions of the Vaikhānasa Śrautasūtra and the Vaikhānasa Smārtasūtra.) On the recent history of the Vādhūla school and text transmission, not much information has been collected. During my interview with a paṇḍit belonging to the Vādhūla school, people of this school came over to the land of Kerala from Tamil Nāḍu during ancient period. The first inscriptional reference to the probable Vādhūla Mana of Irīñjālakkūṭa of central Kerala is that of 12th century A.D. among the Pamanābha Temple inscriptions of Trivandrum. Mahādeva, a commentator to the HirŚS, gives a list of sūtras of Black Yajurveda, in which Vādhūla is placed just before Vaikhānasa. (cf. Tsuji (1970), p.31.) The information, which has been considered as strange and being contrary to the historical sequence of the sūtras, may be well explained by the hypothesis of co-existence of these two schools and the Vaikhānasa’s influence on the Vādhūla, though the influence seems to have remained mainly only to the extent of formal arrangement of chapters.

vegetable offering (Piṇḍapitṛyajña) and not to have the type using cow-meat as offering material, that is, the Gopitṛyajña as is opted by the Baudhāyana school.

Now we are able to understand why the fragment folio of the Gopitṛyajña, which had formed a part of the original Agnyādheya sūtra text, was thrown away from its authentic context during the revision work of the Agnyādheya sūtra. It became a floating folio, as it were. Main reason thereof can be found in the growing attitude among the ritualists, especially among those of the younger Taittirīya schools including that of the Vaikhāṇasa, against killing the cow during the ancestor ritual. That is why the Gopitṛyajña was omitted, and the Piṇḍapitṛyajña was opted instead. Luckily, the fragment of the Gopitṛyajña has somehow been preserved in the transmission of the Malayālam manuscripts and it has given us a clue to reconstructing the original form of the Agnyādheya sūtra.

Other traces of revision work can be found in the presence of ‘lost’ mantra fragments preserved in the fifteenth chapter, which I call as “Mantra-pariśeṣa”. This chapter is situated at the last of the whole Śrautasūtra and before the chapter of the Anvākhyāna, *i.e.* the Brāhmaṇa text of this school. Thus the chapter can be regarded as a supplement to the sūtra literatures, both of the Gr̥hyasūtra and the Śrautasūtra. It consists of collection of mantras and instruction formulas (*praiṣa*) that are not recorded in the present text-transmission of the Śrautasūtra and the Gr̥hyasūtra. I have given in Appendix 2 those mantras and instruction formulas as being supposed to belong the Agnyādheya sūtra of this Vādhūla school. They might have belonged to the ‘original’ Ādheya sūtra of this school.<sup>21</sup>

The case shown above has given us a quite interesting example of the revision work of a particular Śrautasūtra which had taken place during its history of transmission. In the case of Vādhūla school, the result of revision work had left its traces in the present form of transmitted texts. Furthermore, the texts of this school in their present form have preserved the text fragments which had been taken out at some stage of the development of revisional work. They will give valuable data for investigating the traces of revision work of a

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<sup>21</sup> At this moment, I cannot say for sure whether these mantras and praiṣas recorded in this chapter were taken out of their original contexts during the time of “revision work” mentioned above or as a result of longer process of the revisional work which seems to have been going on in this school. Anyway, the materials given in this chapter would contribute much to answering the question of how a particular sūtra had been transformed during the process of Mīmāṃsā discussions of a ritual school.

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particular school and for knowing the transformation of a Vedic text during ages.

## Appendix 1: Text of the Upavasathagavi/Gopitṛyajña of the Vādhūla School

### 1.

adyāgnyādheyasya <sup>1</sup>upavasatha iti sambhārān<sup>2</sup> upakalpayate<sup>3</sup>: <sup>4</sup>gām  
aṃsalām ahatam vāsaś catura udakumbhāṃs trīn audumbarān śūlān  
audumbarīn<sup>5</sup> darvīm ekām vapāśrapaṇīm aviśākhām<sup>6</sup> audumbarīm<sup>7</sup>,  
sarvān evānyān<sup>8</sup> <sup>9</sup>sthālīpākāt paitṛyajñikān sambhārān<sup>10</sup> erakopabarha-  
ṇe<sup>11</sup> āñjanābhyañjane ājyan tṛṇamuṣṭim sūtram<sup>12</sup> <sup>13</sup>ity. āmātyād idhmam  
<sup>14</sup>ādīpyānvāhāryapacana velāyām <sup>15</sup>sādayitvā śobhayitvā barhiṣā  
paristīryājyam <sup>16</sup>vilāpyotpūya dakṣiṇata etāny<sup>17</sup> upasādayanty<sup>18</sup>:  
erakopabarhaṇe<sup>19</sup> āñjanābhyañjane <sup>20</sup>ājyan tṛṇamuṣṭim sūtram ity. ut-  
tarata etāny upasādayanty<sup>21</sup>: ahatam vāsaś catura udakumbhāṃs<sup>22</sup>

<sup>1</sup> Before this, K<sub>2</sub> has “sambhārasya”.

<sup>2</sup> K<sub>1</sub>,K<sub>4</sub>: sambhārān

<sup>3</sup> K<sub>1</sub>,K<sub>4</sub>: upakatpayate

<sup>4</sup> K<sub>1</sub>: gā . . . lān audumbarīn

<sup>5</sup> K<sub>1</sub>,K<sub>4</sub>: audumbarīn

<sup>6</sup> Thus revised from K<sub>1</sub>,K<sub>2</sub>,K<sub>4</sub>: aviśālām

<sup>7</sup> K<sub>1</sub>,K<sub>4</sub> audumbarīm

<sup>8</sup> K<sub>2</sub>: evānyāt[?]

<sup>9</sup> K<sub>2</sub>: sthālīpākā paitṛyajñikām; K<sub>1</sub>: paitṛyajñikā sthālīpākāns; K<sub>4</sub>: paitṛyajñitā sthālī-  
pākās

<sup>10</sup> K<sub>1</sub>,K<sub>4</sub>: sambhārān

<sup>11</sup> K<sub>2</sub>: erako. barhaṇe

<sup>12</sup> K<sub>2</sub>: ātram

<sup>13</sup> K<sub>2</sub>: ity ādi iddhmam

<sup>14</sup> K<sub>2</sub>: ādīpyānvāhārya-; K<sub>4</sub>: ādīm darvīm etām vapāśrapaṇīm aviśālā- (End of the line)  
[K<sub>4</sub> seems to have committed here an error of reading the last part of the next line  
instead of reading the rest of the same line. So, K<sub>4</sub> skipped the passage amounting to  
one line of the original MS. of K<sub>1</sub>.]

<sup>15</sup> K<sub>1</sub>,K<sub>4</sub>: sā . . . ya dakṣiṇata etāny upasādayaty

<sup>16</sup> K<sub>2</sub>: vilāpyot\*pū . . ta etāni

<sup>17</sup> K<sub>2</sub>: etāni

<sup>18</sup> K<sub>1</sub>: upasādayaty; K<sub>2</sub>: upadadāyanty

<sup>19</sup> K<sub>1</sub>,K<sub>4</sub>: ekarako-

<sup>20</sup> K<sub>2</sub>: āstrṇamuṣṭim

<sup>21</sup> K<sub>4</sub>: upasādayantryi

<sup>22</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>4</sub>: udakumbhāṃs

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<sup>23</sup>trīn audumbarāñ śulān audumbarīn<sup>24</sup> darvīm ekām<sup>25</sup> vapāśrapaṇīm<sup>26</sup>  
<sup>27</sup>aviśākhām<sup>28</sup> audumbarīn. dakṣiṇenāgnim adhidevanam uddhanti. tad  
akṣān<sup>29</sup> nivapaty<sup>30</sup>. atraitad ahaṭam<sup>31</sup> vāsaḥ paridhāya sphyaṃ ādāya  
sakṛd eva dakṣiṇoddhanti *ya ādadānā svadhayā navāni* <sup>32</sup>*pitriyāṇi rūpā-*  
*ṇy asurās caranti, parāpuro nīpuro ye haranty*<sup>33</sup> *agnis tām asmāt*<sup>34</sup> <sup>35</sup>*pra-*  
*ṇunoktu lokād* ity. ulmukam<sup>36</sup> ādāya <sup>37</sup>prāñ<sup>38</sup> abhitapaty *udīratām avara*  
*utparāsa*<sup>39</sup> ity etayā.<sup>40</sup> pūrvatraiva<sup>41</sup> vyantam<sup>42</sup> karoti. tūṣṇīm uda-  
pātram upaniniya pitṛīn āvāhayaty<sup>43</sup> *udīraṇā*<sup>44</sup> *iha santu naḥ prapitāmahāḥ*  
*pitāmahāḥ pitaras* <sup>45</sup>*cānugais saha, asṛpāso*<sup>46</sup> *viśvavido 'vrkās te no havam*<sup>47</sup>  
*pitāro* <sup>48</sup>*dyāgamantv* ity. atraikenodakumbhena<sup>49</sup> mārjayate <sup>50</sup>tūṣṇīm

<sup>23</sup> K<sub>1</sub>: trīn audumbarāñ śulān; K<sub>2</sub>: tran odumbarā . lān; K<sub>4</sub>: trīn audumbarājñālān

<sup>24</sup> K<sub>1</sub>, K<sub>4</sub>: audumbarīn

<sup>25</sup> K<sub>1</sub>, K<sub>4</sub>: ekām

<sup>26</sup> K<sub>2</sub>: pavāśrapaṇīm

<sup>27</sup> K<sub>4</sub>: aviśālā . . . (16)d akṣān nivapaty atraitad; K<sub>1</sub>: aviśālā . . . ty atraitad

<sup>28</sup> K<sub>1</sub>: aviśālā . . . ; K<sub>4</sub>: aviśālām; K<sub>2</sub>: apiśāghām

<sup>29</sup> Thus K<sub>4</sub>. K<sub>2</sub>: akṣan

<sup>30</sup> Thus K<sub>1</sub>. K<sub>2</sub>: nivapanty

<sup>31</sup> K<sub>1</sub>, K<sub>4</sub>: ahaṭam

<sup>32</sup> K<sub>1</sub>: pitriyā . i . pāṇy; K<sub>2</sub>: triyāṇī rūpāṇy; K<sub>4</sub>: pittriyaṇi rūpāṇḍi surās

<sup>33</sup> K<sub>4</sub>: naranty

<sup>34</sup> K<sub>1</sub>, K<sub>4</sub>: asmāt\*

<sup>35</sup> K<sub>1</sub>: praṇunoktu lokād; K<sub>2</sub>: praṇunoktv alokād ity; K<sub>4</sub>: praṇunoktū lokād

<sup>36</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>4</sub>: unmukam

<sup>37</sup> Thus K<sub>2</sub>. K<sub>4</sub>: pr. . . (18)traivyantam karoti . ṣṇīm; K<sub>1</sub>: prā . . . ṣṇīm udapātram

<sup>38</sup> Thus emended. K<sub>2</sub>: prād; K<sub>1</sub>: prā .

<sup>39</sup> Thus emended. K<sub>2</sub>: uḍharāta

<sup>40</sup> Note that the *pratīka* type of quotation appears here. This mantra is given in full form in the section of Piṇḍapitṛyajña rite of the Darśapūrṇamāsa ritual (i.e. 2nd chapter of the VādhŚS). It corresponds to TS2.6.12i with slight variation.

<sup>41</sup> K<sub>2</sub>: pūtraiva

<sup>42</sup> K<sub>2</sub>: vyantam

<sup>43</sup> K<sub>2</sub>: ālāhayaty

<sup>44</sup> K<sub>2</sub>: udītaṇā

<sup>45</sup> K<sub>1</sub>: cānugaiss . . asṛpāso

<sup>46</sup> K<sub>1</sub>: asṛpāso; K<sub>2</sub>: asṛdvāso

<sup>47</sup> K<sub>1</sub>, K<sub>4</sub>: havam

<sup>48</sup> K<sub>2</sub>: dyāmagamantv

<sup>49</sup> K<sub>1</sub>, K<sub>4</sub>: -dakumbhena

<sup>50</sup> K<sub>4</sub>: tū . . . (15) nivedayata āsanam; ; K<sub>1</sub>: tū . . . āsanam



eva-. -athaibhya erakopabarhaṇe nivedayata āsanam<sup>51</sup> śayanañ ceme  
 tayos somyāsa āgata<sup>52</sup>, sukhā janāya no gr̥he śivā bhavātha<sup>53</sup> śamkarā  
 ity. athaibhyaḥ pānam āhārayaty<sup>54</sup> etad vaḥ prapitāmahāḥ pitāmahāḥ  
 pitaraḥ pānam ity. <sup>55</sup>athaibhyo gām upākaroti pitṛbhyas tvā juṣṭām  
<sup>56</sup>upākaromi-iti. tad akṣān<sup>57</sup> <sup>58</sup>pariviśanti<sup>59</sup> pitāputrā: dakṣiṇaḥ<sup>60</sup> pitā  
 paścāj<sup>61</sup> jyeṣṭha uttaratas tṛtīyaḥ purastāc caturtha. evam evāvāntaradiśāsu  
 yady aṣṭau. sapta<sup>62</sup> ced bhavanti tantava ity aṣṭaman nidadhāti. ṣaṭ<sup>63</sup>  
<sup>64</sup>ced bhavanti<sup>65</sup> ṣaḍamgyām enām kurvanti. pañca<sup>66</sup> ced bhavanti tan-  
 tava ity eva ṣaṣṭhan nidadhāti. catvāraś<sup>67</sup> ced bhavanti dvyamśino<sup>68</sup>  
 bhavanti. trayaś<sup>69</sup> ced <sup>70</sup>bhavanti trighanām<sup>71</sup> enām<sup>72</sup> kurvanti, tantava  
 ity eva caturthan nidadhāti. dvau<sup>73</sup> ced bhavato 'rdhārdham<sup>74</sup> enayor  
 bhavata. ekaś<sup>75</sup> ced bhavati tantava ity eva dvitīyan nidadhāti. te

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<sup>51</sup> K<sub>2</sub>: śayanamñceme

<sup>52</sup> K<sub>2</sub>: āgatas

<sup>53</sup> Thus emended. K<sub>1</sub>, K<sub>2</sub>, K<sub>4</sub>: bhavatha

<sup>54</sup> K<sub>1</sub>: eta . ḥ prapitāmahāḥ

<sup>55</sup> K<sub>2</sub>: athaitabhyo

<sup>56</sup> K<sub>2</sub>: ud vā karomīti

<sup>57</sup> K<sub>2</sub>: akvān (?)

<sup>58</sup> Thus K<sub>2</sub>. K<sub>4</sub>: . . . (20)kter atas tṛtīyaḥ; K<sub>1</sub>: . . . tas tṛtīyaḥ

<sup>59</sup> Thus emended. K<sub>2</sub>: pariviśati

<sup>60</sup> Thus emended. K<sub>1</sub>, K<sub>2</sub>: dakṣiṇaḥ

<sup>61</sup> K<sub>2</sub>: paścā

<sup>62</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>4</sub>: cet bhavanti

<sup>63</sup> K<sub>2</sub>: ṣaṭ\*

<sup>64</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>4</sub>: cet bhavanti

<sup>65</sup> K<sub>1</sub>: ṣaḍamgyām e.ām; K<sub>2</sub>, K<sub>4</sub>: ṣaḍamgyām enām

<sup>66</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>4</sub>: cet bhavanti

<sup>67</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>4</sub>: cet bhavanti

<sup>68</sup> K<sub>1</sub>, K<sub>4</sub>: dviyaṁśino; K<sub>2</sub>: vyaṁgino

<sup>69</sup> K<sub>1</sub>, K<sub>4</sub>: cet bhavanti; K<sub>2</sub>: ce bhavanti

<sup>70</sup> K<sub>1</sub>, K<sub>4</sub>: bhava . . . (24)au cet bhavato

<sup>71</sup> K<sub>2</sub>: trighadām

<sup>72</sup> K<sub>2</sub>: enām

<sup>73</sup> K<sub>1</sub>, K<sub>4</sub>: cet bhavato; K<sub>2</sub>: ce bhavato

<sup>74</sup> K<sub>2</sub>: rddharddhem [?]

<sup>75</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>4</sub>: cet bhavanti (K<sub>2</sub>: bhavati)

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sañjayantaḥ *kṛtaṃ*<sup>76</sup>-*kṛtaṃ* evānyonyasmai śiṃṣanty<sup>77</sup>. athainām<sup>78</sup> prokṣati *pitṛbhyas tvā juṣṭām*<sup>79</sup> *prokṣāmi*-iti. tān<sup>80</sup> dakṣiṇena agnim<sup>81</sup> pratīcīnaśirasīn dakṣiṇāpadīm<sup>82</sup> samjñāpayanti<sup>83</sup>. <sup>84</sup>tasyai samjñāptāyā adbhīr abhiṣekam prāṇān āpyāyanti<sup>85</sup> tūṣṇīm eva-. -athāsyai vapām utkhidati tūṣṇīm eva-. -athāsyai hr̥dayam utkhidati<sup>86</sup> prajñāte ca matasne. tāny etasminn agnāv audumbaraiś<sup>87</sup> sūlaiḥ praṇikṣya<sup>88</sup> śrapayanti. śrteṣu tredhā vapām<sup>89</sup> vicchidyaudumbaryā darvyopastīrṇābhīhāritāñ juhoti *somāya pitṛmate*<sup>90,91</sup>

2.

*somāya pitṛmate vayaṃ śuṣmine juhūmo haviḥ, vājinn idaṃ juṣasva na svadhā*<sup>92</sup> <sup>93</sup>*havyan devebhyaḥ pitṛbhyaḥ svadhā nama svāhā, aṅgirasvantam*<sup>94</sup>

<sup>76</sup> K<sub>2</sub>: kṛtaḥ

<sup>77</sup> K<sub>1</sub>,K<sub>4</sub>: śiṃṣanty; K<sub>2</sub>: śiṣanty

<sup>78</sup> K<sub>1</sub>,K<sub>4</sub>: -ainām

<sup>79</sup> K<sub>1</sub>,K<sub>4</sub>: juṣṭām; K<sub>2</sub>: juṣṭān

<sup>80</sup> K<sub>1</sub>,K<sub>4</sub>: tān

<sup>81</sup> K<sub>1</sub>,K<sub>4</sub>: agniṃ

<sup>82</sup> K<sub>1</sub>,K<sub>4</sub>: dakṣiṇāpadīm

<sup>83</sup> K<sub>2</sub>: samjñāpayati

<sup>84</sup> K<sub>1</sub>,K<sub>4</sub>: . . . (23)m evāthāsyai

<sup>85</sup> Thus emended. K<sub>2</sub>: āpyayanti

<sup>86</sup> K<sub>1</sub>,K<sub>4</sub>: ut\*khidati

<sup>87</sup> K<sub>1</sub>,K<sub>4</sub>: audumbaraiś

<sup>88</sup> K<sub>1</sub>: pra. iṣya; K<sub>4</sub>: praṇikṣya

<sup>89</sup> K<sub>2</sub>: vicchidyaudumbaryā; K<sub>1</sub>,K<sub>4</sub>: vicchidyaudumbaryā

<sup>90</sup> The editor follows here K<sub>2</sub> which gives a paṭala-break. K<sub>2</sub>: somāya pitṛmate [EM] 38 [EM] somāya pitṛmate. K<sub>1</sub> and K<sub>4</sub> show lacuna here. K<sub>1</sub>: somāya pi . . . (20) idaṃ juṣasva; K<sub>4</sub>: somāya pi . . . (24)dañ juṣasva

<sup>91</sup> The words at the end of a *paṭala* is repeated at the beginning of the next *paṭala*. Regarding this device of word-repetition for the text-division with the Vādhūla school, see (Ikari 1995), p.16-17.

<sup>92</sup> K<sub>1</sub> corrected the originally written “svajā” into “svadhā”.

<sup>93</sup> K<sub>1</sub>: havya(n\* devebhya)ḥ pitṛbhyaḥ (words in brackets seem to be deleted); K<sub>4</sub>: havyaṃ dravebhyaḥ pitṛbhya; K<sub>2</sub>: havyaṃ svadhā nama [“devebhyaḥ pitṛbhyaḥ” is not found in K<sub>2</sub>.]

<sup>94</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>4</sub>: aṅgirasvantam

*ūtaye*<sup>95</sup> *yamam*<sup>96</sup> *pitṛmantam*<sup>97</sup> *āhuve*, <sup>98</sup>*vaivasvatedam* <sup>99</sup>*atta na*<sup>100</sup> *svadhā*  
*havyam* *svadhā* *nama svāhā*, *yad agne kavyavāhana pitṛn*<sup>101</sup> *yakṣy*  
*ṛtāvṛdhā*<sup>102</sup>, *pra devebhyo vahan havyam*<sup>103</sup> *pitṛbhyaś ca* <sup>104</sup>*svadhā havyam*  
*svadhā* *nama svāhā*-ity. *atra tṛṇamuṣṭim mārjayati. tam apareṇāgnīn*<sup>105</sup>  
*dakṣiṇāgram saṁstīrya piṇḍānām* <sup>106</sup>*āvṛtāitāny avadānāni dadāti: hṛdayam*  
*evāgre 'tha savyam matasnum atha dakṣiṇam. atra pitaro*<sup>107</sup> *yathābhāgam*  
*mandadhvam* ity <sup>108</sup>*uktvaikenodakumbhena*<sup>109</sup> *gām*<sup>110</sup> *upaparaiti. tasyai lohi-*  
*tam upapravartayati*<sup>111112</sup> *ye naḥ patitā garbhā asṛgbhāja*<sup>113</sup> *upāsate tebhya*<sup>114</sup>  
*svajā svadhā namas tṛpṇuvantu madantu ca, ya āmā ye pakvā ye ca duṣṭāḥ*  
*patanti naḥ*<sup>115</sup> *tebhya*<sup>116</sup> *svajā svadhā namas tṛpṇuvantu*<sup>117</sup> *madantu ca,*  
<sup>118</sup>*ye āmā ye pakvā ye ca duṣṭāḥ patanti ca, tebhya svajā svadhā namas*

<sup>95</sup> K<sub>2</sub>: ṛtave ?

<sup>96</sup> K<sub>1</sub>,K<sub>4</sub>: yamaṃ

<sup>97</sup> K<sub>1</sub>: pitṛmatam

<sup>98</sup> K<sub>2</sub>: napavasvatedam(?)

<sup>99</sup> K<sub>1</sub>: atta . svadhā [Cf. BŚS: addhi naḥ svajā]

<sup>100</sup> Consonant gemination resolved.

<sup>101</sup> K<sub>2</sub>: pitṛn

<sup>102</sup> K<sub>1</sub>: ṛtāvṛdhā

<sup>103</sup> K<sub>1</sub>,K<sub>4</sub>: havyam

<sup>104</sup> K<sub>1</sub>: . . . gnin dakṣiṇāgram; K<sub>4</sub>: . . .(26)ānin dakṣiṇāgram

<sup>105</sup> K<sub>2</sub>: -āgnīm

<sup>106</sup> K<sub>4</sub>: āvṛtetāny

<sup>107</sup> K<sub>1</sub>: pita .o

<sup>108</sup> K<sub>2</sub>: uktvaiteno-

<sup>109</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>4</sub>: -odakumbhena

<sup>110</sup> K<sub>2</sub>: hām

<sup>111</sup> K<sub>1</sub>: upapravattayati; K<sub>2</sub>: apapravattayati

<sup>112</sup> K<sub>4</sub> . . .(26)dantu paya āmā; K<sub>1</sub>: ye . . . dantu ca ya āmā

<sup>113</sup> K<sub>2</sub>: asṛṇbhāja; [BŚS: asṛgbhāga]

<sup>114</sup> Consonant gemination resolved (; three more times in the verses here).

<sup>115</sup> K<sub>1</sub> deletes "ca" which was the original reading and writes "naḥ" below; K<sub>4</sub>: na ; K<sub>2</sub>:

<sup>116</sup> K<sub>2</sub>: ebhya

<sup>117</sup> K<sub>2</sub>: tṛpṇuvantu; K<sub>4</sub>: trapṇuvantu

<sup>118</sup> K<sub>1</sub> and K<sub>4</sub> repeat the passage which is almost the same with that immediately precedes and K<sub>1</sub> puts vertical marks as: — ya āmā ye pakvā ye ca duṣṭāḥ patanti ca tebhya svajā svadhā n amas tṛpṇuvantu madantu ca —; K<sub>2</sub> has not the passage: ya āmā ye pakvā ye ca duṣṭāḥ patanti ca tebhya svajā svadhā n amas tṛpṇuvantu madantu ca.

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*trpṇuvantu madantu ca, ye kumārā yā striyo ye* <sup>119</sup>*vijñātāḥ patanti naḥ*  
*tebhya*<sup>120</sup> *svajā svadhā* <sup>121</sup>*namas trpṇuvantu ca-ity. āgatyā ṣaḍbhir*<sup>122</sup> *na-*  
*maskārair*<sup>123</sup> <sup>124</sup>*vyatyāsan nihnuta. āñjanan dadāty, ābhyañjanan dadāti,*  
*vāso dadāty. utthāpayaty uttiṣṭhata*<sup>126</sup> <sup>127</sup>*pitarah preta pūrve, yamasya*  
*panthām anu yātā purāṇam*<sup>128</sup>, *dhattād asmāsu draviṇam yac ca bhadram,*  
*pra ṇo* <sup>129</sup>*brūtād bhāgadhān devatāsv iti. saṃsādhayati*<sup>130</sup> *yantu* <sup>131</sup>*pitaro*  
*manasā yathālokaṃ manasā* <sup>132</sup>*javeta-iti. mano nv āhuvāmaha* <sup>133</sup> *tisṛbhir*  
*mana āhvayate. 'traitad ahatam vāsa evamvide*<sup>134</sup> *brāhmaṇāya datvānyad*  
*asanīyam*<sup>135</sup> *vāsaḥ*<sup>136</sup> *paridhāya dakṣiṇopaparaity.* <sup>137</sup>*etenodakumbhena*  
*mārjayate*<sup>138</sup> *yāsu gandhā*<sup>139</sup> *rasā varṇā balañ ca nihite ubhe tā ma āpaś*  
*śivās santu duṣkṛtam*<sup>140</sup> *pravahantu*<sup>141</sup> *me*<sup>142</sup>, *yāsām*<sup>143</sup> *ime* <sup>144</sup>*lokās tejasā*

<sup>119</sup> K<sub>2</sub>: vijñātāpetanti

<sup>120</sup> K<sub>2</sub>: tebhyaṃ [?]

<sup>121</sup> K<sub>1</sub>, K<sub>4</sub>: nama . . . (23) āñjanan dadāty

<sup>122</sup> K<sub>2</sub>: ṣaṭ\*bhir

<sup>123</sup> K<sub>2</sub>: nnamastārair

<sup>124</sup> Thus emended. K<sub>2</sub>: nipāta [Cf. BŚS: viparyāsam upatiṣṭhate]

<sup>125</sup> K<sub>2</sub>: . . . ātaso dadāty (?)

<sup>126</sup> Thus emended. K<sub>1</sub>, K<sub>4</sub>: uṣṭhata; K<sub>2</sub>: uttiṣṭhatu

<sup>127</sup> K<sub>2</sub>: pitarah peta; K<sub>4</sub>: pitara pratta

<sup>128</sup> K<sub>4</sub>: purāṇam; K<sub>2</sub>: purāṇā

<sup>129</sup> K<sub>1</sub>, K<sub>4</sub>: brūtāt\* bhāgadhā n; K<sub>2</sub>: brū . . (ga)tan

<sup>130</sup> K<sub>2</sub>: saṃsādhayanti

<sup>131</sup> K<sub>1</sub>: pitaro manasā yathālokaṃ manasā jave . e . [written as — yathālokaṃ manasā — ]; K<sub>2</sub>: pitaro manasā javeteti

<sup>132</sup> Thus K<sub>2</sub>. K<sub>1</sub>, K<sub>4</sub>: jave . . . (22)d ahatam vāsa

<sup>133</sup> Note here the *Pratīka* type of quotation. This mantra (corresponding to TS1.8.5.2.g) is given in full form in the section of Piṇḍapitṛyajña rite of the Darśapūrṇamāsa ritual (i.e. 2nd chapter of the VādhŚS).

<sup>134</sup> K<sub>1</sub>, K<sub>4</sub>: evamvide

<sup>135</sup> K<sub>1</sub>, K<sub>4</sub>: asanīyam

<sup>136</sup> K<sub>2</sub>: . āsaḥ

<sup>137</sup> K<sub>1</sub>, K<sub>4</sub>: -odakumbhena

<sup>138</sup> K<sub>1</sub>: mārjayati

<sup>139</sup> K<sub>2</sub>: gāndhā

<sup>140</sup> K<sub>1</sub>, K<sub>4</sub>: duṣkṛtam

<sup>141</sup> After this, K<sub>2</sub> has the following words which are deleted: me ity asitvaitad asanīyam.

<sup>142</sup> K<sub>2</sub>: me me

<sup>143</sup> K<sub>2</sub>: yāsām

<sup>144</sup> Thus K<sub>2</sub>. K<sub>4</sub>: lokā . e . . . (21) vahantu me; K<sub>1</sub>: lokā . e . . . ntu me yāsān

*yaśasā*<sup>145</sup> *vṛtās tā ma āpaś śivā santu duṣkṛtam pravahantu me, yāsān niṣkramaṇe*<sup>146</sup> *viśvam idaṁ jāyate*<sup>147</sup> *jagat tā ma āpaś śivās*<sup>148</sup> *santu duṣkṛtam pravahantu ma ity.*<sup>149</sup> *asitvaitad asanīyam*<sup>150</sup> *vāso 'nyat\** *paridhāya*<sup>151</sup> *prājāpatyayarcāgner udeti prajāpate na tvad etāny anya*<sup>152</sup> *ity*<sup>153</sup> *etayā-*<sup>154</sup> *ulmukam apisṛjaty*<sup>155</sup> *abhūn no*<sup>156</sup> *jātavedā*<sup>157</sup> *āvādd havyāni surabhīni kṛtvā prādāḥ*<sup>158</sup> *pitṛbhya*<sup>159</sup> *svadhayā te akṣan*<sup>160</sup> *prajānann agne punar ehi vidvān*<sup>161</sup> *ity.* *atraitāny avadānāni brāhmaṇebhyo dadāti:*<sup>162</sup> *hr̥dayam evāgre 'tha savyam matasnum*<sup>163</sup> *atha dakṣiṇam. yathāśraddham annam kurute*<sup>164</sup> *gām*<sup>165</sup> *ekamāsaśo dadāti varam-varam.*<sup>166</sup> *sa yatra ha vā*<sup>167</sup> *evamvidvān kalp-*<sup>168</sup> *ayati mucyate*<sup>169</sup> *brahmahatyāyai, tarati brahmahatyām, apa pāpmānam*<sup>170</sup> *punarmṛtyuṁ*<sup>169</sup> *jayatīti hovāca prajāpatih.*<sup>170</sup>

<sup>145</sup> K<sub>2</sub>: vṛtātāma āpaś śivāssantu duṣkṛtam

<sup>146</sup> K<sub>1</sub>: nikramaṇe; K<sub>2</sub>: niṣkamaṇe

<sup>147</sup> K<sub>2</sub>, K<sub>4</sub>: jagat\* tā ma āpaś; K<sub>1</sub>: jagat\* jñātā ma āpaś

<sup>148</sup> K<sub>2</sub>: śītās

<sup>149</sup> Cf. BŚS: atraitad

<sup>150</sup> K<sub>1</sub>, K<sub>4</sub>: asanīyam

<sup>151</sup> K<sub>1</sub>: vāso . . paridhāya

<sup>152</sup> K<sub>4</sub>: prājāpatyayarcāgner

<sup>153</sup> *Pratīka* type of quotation. This mantra is given in full form in the section of Piṇḍapitṛyajña rite of the Darśapūrṇamāsa ritual (i.e. 2nd chapter of the VādhŚS). It corresponds to TS1.8.14.2.m etc.

<sup>154</sup> Thus revised. K<sub>1</sub>, K<sub>4</sub>: ekayonmukam; K<sub>2</sub>: ekayonyukam

<sup>155</sup> K<sub>2</sub>: arūnoduto [BŚS: abhūud dūto]

<sup>156</sup> Thus K<sub>2</sub>. K<sub>4</sub>: . . . (17)bhīni kṛtvā prādāḥ; K<sub>1</sub>: . . . prādāḥ

<sup>157</sup> K<sub>2</sub>: āvāddhavyāni

<sup>158</sup> K<sub>2</sub>: pādāḥ

<sup>159</sup> Consonant gemination resolved. K<sub>1</sub>, K<sub>2</sub>: pitṛbhya

<sup>160</sup> K<sub>2</sub>: akṣat\*

<sup>161</sup> K<sub>1</sub>: hr̥daya . e. gre

<sup>162</sup> K<sub>2</sub>: matasnam

<sup>163</sup> K<sub>2</sub>: kukurute

<sup>164</sup> K<sub>2</sub>: ekamāsaśo Cf. BŚS: etām aṁśaśaḥ kṛtvā brāhmaṇebhyo varam dadāti

<sup>165</sup> Should we keep single "varam"? K<sub>1</sub>: varamvaram; K<sub>2</sub>: varamvaram

<sup>166</sup> Thus basically with K<sub>2</sub>. K<sub>4</sub>: . . . (21)rati brahmahatyā . vap. . ānam ānam puna[r]mṛtyuṁ; K<sub>1</sub>: . . . (25)ānam punarmṛtyuṁ

<sup>167</sup> Thus emended. K<sub>2</sub>: muhyate

<sup>168</sup> K<sub>1</sub>: pāpmānam

<sup>169</sup> K<sub>1</sub>, K<sub>4</sub>: punammṛtyuṁ

<sup>170</sup> K<sub>1</sub>, K<sub>2</sub> and K<sub>4</sub> have an end mark. K<sub>2</sub> has the number "39" between the end marks.

**Appendix 2: Excerpts of the “original” Agnyādheya passages preserved in the chapter of Mantrapariśeṣa in K<sub>1</sub> recension MSS**

**1.**

15.6<sup>1</sup> yāḥ prācīs<sup>2</sup> sambhavanty<sup>3</sup> āpa uttarataś ca yāḥ adbhir<sup>4</sup> viśvasya bhuvanasya dhartrībhir<sup>5</sup> antar anyam<sup>6</sup> pitur dadhe<sup>7</sup> svāhā, <sup>8</sup>antar dadhe parvatair antar mahyā<sup>9</sup> prthivyā<sup>10</sup> divo digbhir anantābhir<sup>11</sup> antar anyam<sup>12</sup> pitāmahād dadhe svāhā, antar dadha ṛtubhis sarvair ahorātrais sasandhikaiḥ<sup>13</sup> māsaiś<sup>14</sup> cārdhamāsaiś cāntar anyam<sup>15</sup> prapitāmahād dadhe svāhā, yan me mātā pralulobha caraty ananuvratā tan me retaḥ pitā vṛiktām<sup>16</sup> <sup>17</sup>ābhur anyo ’papadyatām<sup>18</sup> svāhā, <sup>19</sup>yan me pitāmahī<sup>20</sup> pralulobha caraty ananuvratā tan me retaḥ pitāmaho<sup>21</sup> vṛiktām<sup>22</sup> ābhur anyo ’papadyatām<sup>23</sup> svāhā, <sup>24</sup>yan me prapitāmahī pralulobha caraty ananuvratā

<sup>1</sup> K<sub>1</sub>,88b,4-9; K<sub>4</sub>,88b4-9; M443-4; N<sub>4</sub>,15b6-16a7

<sup>2</sup> M: prācī

<sup>3</sup> K<sub>1</sub>,K<sub>4</sub>,N<sub>4</sub>: sambhavanty

<sup>4</sup> K<sub>1</sub>,K<sub>4</sub>,N<sub>4</sub>: atbhir

<sup>5</sup> K<sub>1</sub>: dhatttrībhir; N<sub>4</sub>: yat śrībhir

<sup>6</sup> K<sub>1</sub>,K<sub>4</sub>,N<sub>4</sub>: anyam

<sup>7</sup> Thus N<sub>4</sub>,M. K<sub>1</sub>: sv . . . (10)divā digbhir a . . . bhir anantābhir

<sup>8</sup> K<sub>4</sub>: antadadhe

<sup>9</sup> K<sub>4</sub>: mahyam

<sup>10</sup> K<sub>4</sub>: divā digbhir; N<sub>4</sub>: ivādibhir

<sup>11</sup> K<sub>4</sub>: anantābhir anantābhir

<sup>12</sup> K<sub>1</sub>,K<sub>4</sub>,N<sub>4</sub>: anyam

<sup>13</sup> M: sandhikaiḥ

<sup>14</sup> K<sub>4</sub>: cārdhamāsaiś; N<sub>4</sub>: vārdhamāsaiś

<sup>15</sup> K<sub>1</sub>,K<sub>4</sub>,N<sub>4</sub>: anyam

<sup>16</sup> K<sub>1</sub>,K<sub>4</sub>: vṛītām

<sup>17</sup> Thus N<sub>4</sub>,M. K<sub>1</sub>: ābhur a . . . (12)lulobha . . . nanuvratā

<sup>18</sup> M: papadyatām

<sup>19</sup> Not in BaudhŚS2.9.

<sup>20</sup> K<sub>4</sub>: prapitāmahī

<sup>21</sup> K<sub>4</sub>: prapitāmaho

<sup>22</sup> K<sub>1</sub>,K<sub>4</sub>: vṛītām

<sup>23</sup> M: papadyatām

<sup>24</sup> Not in BaudhŚS2.9. K<sub>4</sub>: (vahājya)ṇ jātavedaḥ pitṛbhyo yatraīnān ve)[sic.][89b6] yan me prapitāmahī pralulobha caraty [K<sub>4</sub> repeats the same passage owing to dittography and as a result it omits “yan me pitāmahī .... papadyatām svāhā”.]

tan me retahḥ prapitāmaho vṛṇktām<sup>25</sup> ābhur anyo 'papadyatām<sup>26</sup> svāhā,  
<sup>27</sup>vahājyañ jātavedaḥ pitṛbhyo yatrainān <sup>28</sup>vettha nihitān varāke ājyasya  
kulyā upa tāt kṣarantu tīvrā eṣām āśiṣas santu <sup>29</sup>kāme me svadhā havyam  
svadhā nama<sup>30</sup> svāhā, <sup>31</sup>vaha vapām<sup>32</sup> medasaḥ <sup>33</sup>kulyā=nama svāhā,  
<sup>34</sup>vahānnañ jātavedaḥ=<sup>35</sup>nama svāhā, <sup>36</sup>ye ceha pitaro ye caneha yāmś ca  
vidma yām u cana pravidma agne<sup>37</sup> tāt vettha yadi te jātavedas <sup>38</sup>tvayā  
prattam svadhayā madantu svadhā=<sup>39</sup>n nama svāhā, <sup>40</sup>yad vaḥ kravyād  
aṅgam<sup>41</sup> <sup>42</sup>adahal lokān nayan<sup>43</sup> praṇayañ<sup>44</sup> jātavedaḥ tad vo 'ham<sup>45</sup> punar  
āveśayāmy ariṣṭair aṅgais<sup>46</sup> sambhavatha<sup>47</sup> <sup>48</sup>pitara svāhā<sup>49</sup> <sup>50</sup>svāhā pitṛbhya

<sup>25</sup> K<sub>1</sub>,K<sub>4</sub>: vṛṇktām

<sup>26</sup> M: papadyatām

<sup>27</sup> Cf. ĀgGS 3.1.2:122.5[Māsikam]; 3.2.5:128.12f.[Āṣṭakā]; HirGS 2.11.1a

<sup>28</sup> Thus M. K<sub>1</sub>: ve . . . (12)rantu tī . . ām āśiṣas

<sup>29</sup> K<sub>4</sub>: kāmāi svadhā havyam

<sup>30</sup> K<sub>1</sub>,K<sub>4</sub>,M: nama [Consonant gemination resolved.]

<sup>31</sup> Cf. VS 35.10; ĀpMB 2.20.28 (cf. ĀpGS 8.22.5); ĀśvGS 4.13; ŚaṅkhGS 3.13.3a; KauśGS 45.14 etc.

<sup>32</sup> K<sub>4</sub>: vapām

<sup>33</sup> K<sub>1</sub>,K<sub>4</sub>: kulyā=nama svāhā; M: kulyā nama svāhā [Consonant gemination resolved.]

<sup>34</sup> Cf. ĀgGS 3.2.7:129.21; HirGS 2.11.2

<sup>35</sup> K<sub>1</sub>,K<sub>4</sub>,M: nama svāhā [Consonant gemination resolved.]

<sup>36</sup> Cf. ĀgGS 3.1.2:122.1f. [Māsika-śrāddha]

<sup>37</sup> K<sub>1</sub>: . gne

<sup>38</sup> Thus M. K<sub>1</sub>: tva . . . (12)dva . . d aṅgam

<sup>39</sup> K<sub>4</sub>: nama svāhā

<sup>40</sup> Cf. ĀgnGS 3.1.2:122.3 [Māsikam]

<sup>41</sup> K<sub>1</sub>,K<sub>4</sub>: aṅgam

<sup>42</sup> K<sub>1</sub>,K<sub>4</sub>: adaharī \*lokān; M: adahar lokān

<sup>43</sup> M: nayat

<sup>44</sup> K<sub>1</sub>: praṇayamñ; K<sub>4</sub>: prabrayamñ; N<sub>4</sub>,M: praṇayam

<sup>45</sup> K<sub>1</sub>,K<sub>4</sub>,N<sub>4</sub>,M: ham

<sup>46</sup> K<sub>1</sub>,K<sub>4</sub>: aṅgais

<sup>47</sup> K<sub>1</sub>,K<sub>4</sub>,N<sub>4</sub>,M: sambhavatha

<sup>48</sup> K<sub>1</sub>,K<sub>4</sub>: pitara svāhā [Consonant gemination resolved.]; M: pitaraḥ svāhā

<sup>49</sup> 'svadhā' ?

<sup>50</sup> K<sub>1</sub>: . . . (6)pitṛbhya; K<sub>4</sub>: svāhā pitṛbhyah pitṛbhya [ĀgnGS reads "namas svāhā"  
(ĀgnGS 3.1.2:122.5 [Māsikam]): pitṛbhya svadhā

PLACE OF *GOPITRYAJŊA* RITE OF THE VĀDHŪLA SCHOOL

pitṛbhya svadhā svāhā= <sup>51</sup>svāhā pitāmahebhyaḥ, <sup>52</sup>pitāmahebhya svadhā svāhā, svāhā prapitāmahebhyaḥ <sup>53</sup>prapitāmahebhya svadhā <sup>54</sup>svāhā, agnaye kavyavāhanāya svadhā svāhā<sup>55</sup>

Cf. BŚS 2.9:49.4-13: yāḥ prācīḥ sambhavanty āpa uttarataś ca yāḥ, adbhīr viśvasya bhuvanasya dhartṛbhir antar anyam pitur dadhe svadhā namaḥ svāhā. antar dadhe parvatair antar mahyā pṛthivyā, divā digbhir anantābhir ūtibhir antar anyam pitāmahād dadhe svadhā namaḥ svāhā. antar dadha ṛtubhiḥ sarvair ahorātraiḥ susandhikāiḥ, ardhmāsaiś ca māsaiś cāntar anyam prapitāmahād dadhe svadhā namaḥ svāhā. yan me mātā pralulobha caraty ananuvratā, tan me retaḥ pitā vṛktām ābhur anyo 'papadyatām svadhā namaḥ svāhā. yad vaḥ kravyād aṅgam adahal lokān nayan praṇayaṇ jātavedāḥ, tad vo 'haṁ punar āveśayāmy ariṣṭāḥ sarvair aṅgaiḥ sambhavata pitarāḥ svadhā namaḥ svāhā.

In the BŚS, these mantras are used for the butter-offerings with a small ladle (*sruvāhutis*) before the important offering of greater omentum (*vapā-homa*) during the *Gopitryajña* rite, which constitutes the first part of the *Upavasatha*-day's schedule of the *Agnyādheya* ritual. They are not used in *Vādhūla*'s *Gopitryajña* rite. Cf. Appendix 1.

2.

15.7<sup>56</sup> agnīn ādhāsyē<sup>57</sup>, sarvakāmo 'gnīn ādhāsyē, svargakāmo 'gni-hotraṁ hoṣyāmi, svargakāmo darśapūrṇamāsābhyāṁ yakṣyē, svarga-

<sup>51</sup> Cf. ĀgnGS 3.1.2:122.8f.: 'pitāmahebhyaḥ', 'prapitāmahebhya' iti mantram sannamati. evam annasya juhōti/ 'vāhānam' iti mantram sannamati. atha sauviṣṭakṛtīm juhōti 'agnaye kavyavāhanāya sviṣṭakṛte svadhā nama' iti.

<sup>52</sup> K<sub>1</sub>: pitāmahe . vadhā svāhā; K<sub>4</sub>: pitāmahebhya svadhā svāhā; M: pitāmahebhya svadhā svāhā

<sup>53</sup> Thus M. K<sub>1</sub>: pra . . . (12) nāya . ā svāhā [EM]

<sup>54</sup> K<sub>4</sub>, M: svāhā- (just a hyphen or "=?")

<sup>55</sup> K<sub>1</sub>, K<sub>4</sub> have an EM; M: // , " iti "

<sup>56</sup> K<sub>1</sub>88b9-11; K<sub>4</sub>88b8-11; M444.

<sup>57</sup> K<sub>1</sub>, K<sub>4</sub> have an EM; M: //



kāma āgrayaṇeṣṭyā<sup>58</sup> yakṣye<sup>59</sup>, <sup>60</sup>svargakāmaś cāturmāsyair yakṣye, svargakāmaḥ <sup>61</sup>paśubandhena<sup>62</sup> yakṣye, svargakāma iṣṭipaśubandhābhyāṃ yakṣye, svargakāma ṛtumukhīyaṃ<sup>63</sup> hoṣyāmi, svargakāmo 'gniṣṭomena yakṣye, svargakāmas sāgnicityenāgniṣṭomena yakṣye, sarvakāmo 'gniñ ceṣye, svargakāmo <sup>64</sup>'gniṣṭomena yakṣye, <sup>65</sup>prajākāmo 'tirātreṇa yakṣye, paśukāmo<sup>66</sup> <sup>67</sup>ptoryāmeṇa yakṣye, svargakāma <sup>68</sup>śyenacitañ ceṣyeta. <sup>69</sup>tat ta ṛdhyatān<sup>70</sup> tat te samṛdhyatān<sup>71</sup> tat te samvartatām<sup>72</sup> kāmaḥ<sup>73</sup> <sup>74</sup>

Cf. BŚS2.1:34.11-18: sarvakāmo 'gnīn ādhāsyā ity agnyādheya, svargakāmo darśapūrṇamāsābhyāṃ yakṣya iti darśapūrṇamāsayoḥ, svargakāmaś cāturmāsyair yakṣya iti cāturmāsyēṣu, svargakāmaḥ paśunā yakṣya iti paśubandhe, svargakāmaḥ somena yakṣya iti some, svargakāmo 'gniñ ceṣya ity agnicaye, ahīne 'hargāṇe vā yathākāmo yatkāmo vā yajate.

“tan ma ṛdhyatām tan me samṛdhyatām tan me sampadyatām kāma” iti. athartvijāṃ prativacanāṃ “tat ta ṛdhyatām tat te samṛdhyatām tat te sampadyatām kāma” iti. “om tathā” iti prativacanam.

Context: *upavyāharaṇam*, i.e. Announcement of the sacrificer's intention of ritual performance. The announcement is placed in the very beginning of BŚS's Agnyādheya ritual description. This section is totally lacking in the ritual sūtra of the Vādhūla.

<sup>58</sup> K<sub>1</sub>: āgrayaṇeṣṭyā

<sup>59</sup> K<sub>1</sub>,K<sub>4</sub>: yakṣye - ; M: yakṣye=

<sup>60</sup> K<sub>1</sub>: svarggakām . turmmāsyair yyakṣye

<sup>61</sup> K<sub>1</sub>: paśuba . (e) . . . (12)kṣye svarggakāma ṛtumukhīyaṃ

<sup>62</sup> M: paśubandhe

<sup>63</sup> M: kratumukhīyaṃ

<sup>64</sup> K<sub>1</sub>: gniṣṭome . . . (4)kāmo . . ṇa yakṣye

<sup>65</sup> M: svargakāmo . . . ṇa yakṣye

<sup>66</sup> K<sub>4</sub>: paśukāmaḥ paśubamo

<sup>67</sup> K<sub>1</sub>: ptoryyā .(e) . . .(12)ddhyatān

<sup>68</sup> M: śyenacitañ ce . . dhyatān tat te samṛdhyatān

<sup>69</sup> Thus K<sub>4</sub>. Cf. BŚS 2.1: tan ma ṛdhyatām tan me samṛdhyatām tan me sampadyatām kāmaḥ]

<sup>70</sup> K<sub>4</sub>: ṛddhyatān

<sup>71</sup> K<sub>4</sub>: samṛddhyatān

<sup>72</sup> K<sub>4</sub>: samvartatā

<sup>73</sup> K<sub>4</sub>: komah

<sup>74</sup> K<sub>1</sub>,K<sub>4</sub> have an EM; M: // , “ iti ”

3.

15.8<sup>75</sup> vape pravape<sup>76</sup> devena savitrā prasūto brahmaṇā saṁśīto 'haṁ  
yāni<sup>77</sup> ma ita ūrdhvaṁ<sup>78</sup> lomāni tāni me svastaye santu.<sup>79</sup>

=BŚS2.8:45.11-13.

The first part of *Upavasatha* day's schedule in the BŚS is the Gopitryajña. Towards the beginning, the sacrificer shaves his hair and beard. This is the mantra accompanied with the act of shaving. The mantra is not given in the Vādhūla's description of the Gopitryajña. Cf. Appendix 1.

4.

15.9<sup>80</sup> aśman me kṣut<sup>81</sup>, <sup>82</sup>parvate me tatnā, vidyuti me smayaḥ<sup>83</sup>,  
<sup>84</sup>lopāyām me krandaḥ, kośe me gandhaḥ, <sup>85</sup>kumāryām me ślāghā, kanyā-  
yām ma āñjanābhyañjane, strīṣu me 'nṛtaṁ, vrātye ma ityā, rājanye me  
pāmā, vaiśye me steyam, śūdre me śīrṣaktiḥ, naiśāde me hṛdrogaḥ<sup>86</sup>,  
ayogusu ma udāvartaḥ, tāmanyeṣu ma āndhyaṁ<sup>87</sup>, videheṣu me śivadaḥ<sup>88</sup>,  
<sup>89</sup>valhikeṣu<sup>90</sup> me glauḥ<sup>91</sup>, <sup>92</sup>baste me vadhayyā, <sup>93</sup>śayyake me hrīm, alūgare me

<sup>75</sup> K<sub>1</sub>,88b11;K<sub>4</sub>,88b10-11; M444.

<sup>76</sup> K<sub>4</sub>: prapave

<sup>77</sup> M: ma .. ta

<sup>78</sup> K<sub>1</sub>,K<sub>4</sub>: ūrdhvaṁ

<sup>79</sup> K<sub>1</sub>,K<sub>4</sub> have an EM; M: // , " iti "

<sup>80</sup> K<sub>1</sub>,88b11-14; K<sub>4</sub>,88b10-14; M445. Cf. BŚS 2.5.

<sup>81</sup> K<sub>1</sub>,K<sub>4</sub>: kṣut\*

<sup>82</sup> Thus K<sub>4</sub>. M: parva ..... matatnā; K<sub>1</sub>: parvva . . m(a) tatnā [or tetnā]

<sup>83</sup> K<sub>4</sub>: smayaṁ

<sup>84</sup> K<sub>1</sub>: lo . . . (15)ghā

<sup>85</sup> Thus K<sub>4</sub>. M: kuma . . (3)ghā

<sup>86</sup> K<sub>4</sub>: hṛdrogaṁ

<sup>87</sup> M: āndhyaṁ

<sup>88</sup> Caland,S&H: śīpadaḥ

<sup>89</sup> Thus M. K<sub>1</sub>: valhi . . . (16) me svapnaḥ

<sup>90</sup> M: valhikeṣa; Caland,S&H: balhikeṣu

<sup>91</sup> Thus K<sub>4</sub>: g\*lauḥ; M: gau S&H: glaur

<sup>92</sup> M: bastam eva dhayyā

<sup>93</sup> Thus K<sub>4</sub>. M: śayyā . . . (3/4)me svapnaḥ Caland,S&H: śayyā[yām me] svapnaḥ

svapnaḥ, prḍākau<sup>94</sup> me tandriḥ<sup>95</sup>, dvīpau me niṣṭapat<sup>96</sup>, śārdūle me 'ntar-  
āmayah, ule me balāsaḥ, <sup>97</sup>kroke me jambhaḥ, vṛke me kṣut<sup>98</sup>, aśve me  
ghasiḥ, simhe<sup>99</sup> me dauṣvapniyaṃ<sup>100</sup>, varāhe me manyuḥ<sup>101</sup>, hastini me  
kailāsyam, śuni me <sup>102</sup>duritim<sup>103</sup>, markāṭe<sup>104</sup> me durādhiḥ;

pāpmann ava mā srjata <sup>105</sup>masābhāvi . . . adhā te arhato <sup>106</sup>grhāñ śriyam  
<sup>107</sup>abhyema, viśvahā <sup>108</sup>abhūma<sup>109</sup> tamaso vayaṃ<sup>110</sup> pathor iva vyāvartane,  
pra<sup>111</sup> pāpmānan nudāmasi śāśvatībhyas<sup>112</sup> samābhyo yato na punar āyati<sup>113</sup>  
<sup>114</sup>

Cf. BŚS2.5:39.1-41.2: simhe me manyuḥ, vyāghre me 'ntarāmayah, vṛke  
me kṣut, aśve me ghasiḥ, dhanvani me pipāsā, rājagṛhe me śanāyā, aśmani  
me tandriḥ, gardabhe me 'rśaḥ, śalyake me hrīḥ, aśvatthe me vepathuḥ,  
kūrme me 'ngarogaḥ, baste ne 'pasaryā, apriye me mṛtyuḥ, bhrātrvye me  
pāpmā, sapatne me nirṛtiḥ, duṣkīrtau me vyrddhiḥ, parasvati me 'samṛddhiḥ,  
khaḍge ma ārtiḥ, gavaye ma āndhyaṃ, gaure me bādhiryam, ṛkṣe me śokaḥ,  
godhāyāṃ me khedaḥ, jarāyāṃ me himaḥ, kṛṣṇaśakunau me bhīrutā, kaśe  
me pāpo gandhaḥ, ulūke me śvabhyaśaḥ, kloke ma īrṣyā, markāṭe me

<sup>94</sup> M: pradākau

<sup>95</sup> K<sub>4</sub>: tandrīm[?]; M: tantriḥ; Caland,S&H: tantrī

<sup>96</sup> K<sub>1</sub>,K<sub>4</sub>: niṣṭapat\*

<sup>97</sup> M: koke me jambhaḥ; Caland,S&H: koke me jmbhaḥ

<sup>98</sup> K<sub>1</sub>,K<sub>4</sub>: kṣut\*; Caland,S&H: kṣud

<sup>99</sup> K<sub>1</sub>,K<sub>4</sub>: simhe

<sup>100</sup> M: dauṣvaghnīyaṃ; Caland,S&H: dauṣvapniyaṃ

<sup>101</sup> K<sub>4</sub>: manyuṃ

<sup>102</sup> Thus mostly with K<sub>4</sub>. K<sub>1</sub>,m: duri . . . (17)dhāte arhato; Caland: duri(pram) ... (a)dhā  
te arhato; S&H: duri(prasnā) ... [a]dhā te arhato

<sup>103</sup> Corrected from K<sub>4</sub>: duriti

<sup>104</sup> K<sub>4</sub>: markāṭe

<sup>105</sup> ? Thus K<sub>4</sub>.

<sup>106</sup> M: grhāñ chriyam

<sup>107</sup> Caland,S&H: abhyema viśvahā /

<sup>108</sup> Caland MS: abhūmatamaso; Caland: abhūmānāgasō; S&H: -abhūmānāgasō

<sup>109</sup> K<sub>4</sub>: adruma [?]

<sup>110</sup> K<sub>4</sub>: vayah [?]

<sup>111</sup> K<sub>4</sub>: prā

<sup>112</sup> K<sub>4</sub>: śāśvatībhyas

<sup>113</sup> Thus K<sub>1</sub>. K<sub>4</sub>: āy. .; M: āyāti

<sup>114</sup> K<sub>1</sub>,K<sub>4</sub> have an EM; M: // , " iti "

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durṛddhiḥ, kulale me maṁsyā-, -ulale me pradhyā, uṣṭre me tṛṣṇā, ṛśye me śramaḥ, avyāṁ ma āvyāṁ, kośe me gandhaḥ, kumāryāṁ me 'laṅkāraḥ, sūkare me kladathuḥ, pṛdākhuni me svapnaḥ, ajagare me dusvapnaḥ, vidyuti me smayaśaḥ, lobhāyāṁ me kledaḥ, śalabhe me pāpmālakṣmī, strīṣu me 'ṇṭam, ajāsu me karkaśaḥ, vrātye ma ītyā, śūdre me steyaṁ, vaiśye me 'kārmakṛtyam, rājanyabandhuni me 'jñānaṁ, naiṣāde me brahmahatyā, kulīṅge me kṣavathuḥ, ulale me vilāsaḥ, udriṇi me vamatīḥ, kiṁpuruṣe me rodaḥ, dvīpini me niṣṭapat, hastini me kilāsaḥ, śuni me duripram, snāvanyeṣu me mleccaḥ, videheṣu me śīpathaḥ, mahāvarṣeṣu me glauḥ, mūjavatsu me tapnā, dundubhau me kāśikā, ikṣvākuṣu me pittaṁ, kaliṅgeṣu me 'medhyam, aśvataryāṁ me 'prajastā, puṁścalyāṁ me duścaritam, ākhuni me dantarogaḥ, makṣikāyāṁ me śvalkaśaḥ, śuke me harimā, mayūre me jalpyā, vrṣe me jarā, cāṣe me pāpavādaḥ, apsu me śramaḥ. brahmōjjhe me kilbiṣam.

apehi pāpman punar apanāśito bhavā naḥ pāpman sukṛtasya loke pāpman dhehy avihṛto yo naḥ pāpman na jahāti tam u tvā jahimo vayam anyatrāsman niviśatāṁ sahasrākṣo amartyo yo no dveṣṭi sa riṣyatu yam u dviṣmas tam u jahi.

This series of formulas called *pāpmano vinidhayaḥ* (disposal of evil) is muttered by the sacrificer at a crossroads while looking into his face mirrored in the water-pitcher. This is a kind of *śānti* rite performed immediately after his body-purification by shaving hair and beard with a mantra given above No. 3.<sup>115</sup> Vādhūla's text of *pāpmano vinidhayaḥ* is much shorter than that of Baudhāyana's.

Cf. BŚS2.8:46.3-5: athainam ekaviṁśatyā darbhapuñjilais tredhā vibhaktaiḥ saptabhiḥ-saptabhis tūṣṇīm pavayitodapātram ādāyemāṁ diśaṁ nītvā catuṣpatha etasminn evodapātre 'vekṣamāṇaṁ pāpmano vinidhīm vācayati "siṁhe me manyur vyāghre me 'ntarāmaya" iti.

5.

15.10<sup>116</sup> brāhmaṇān bhojayatāśvaṁ gopāyata sambhārān<sup>117</sup> sannidhatta.<sup>118</sup>

<sup>115</sup> Cf. Caland 1903, p.18-19; Caland 1926, p.3; Kashikar, *Indian Antiquary* 3(1969), p.30-40; Krick 1979, p.69-73; Sparreboom and Heesterman 1989, p.88-92.

<sup>116</sup> K<sub>1</sub>88b14;K<sub>4</sub>88b13-14; M445-6

<sup>117</sup> K<sub>1</sub>,K<sub>4</sub>: sambhārān

<sup>118</sup> K<sub>1</sub> has an EM; M: // , " iti "

Cf. BŚS 2.15:57.10-11: athāsmā araṇī prayachann āha “vācamyamo bhaviṣyasi saṁśādhi yat te saṁśiṣyam” iti. sa āha “brāhmaṇān āśayatāśvaṁ gopāyata sambhārān nidhatta”-iti.

This is a *praiṣa* (formula of instruction) uttered by the sacrificer to the assistants immediately after the completion of Brahmaudana ritual of the Upavasatha day. The Vādhūla sūtra given below mentions only the Adhvaryu’s instruction to the sacrificer to issue his order and the sacrificer’s corresponding act, but it does not state the contents of sacrificer’s instruction.<sup>119</sup> A comparison with the Baudhāyana passage, we may safely identify the context of the application of above formula.

1.1.2.17 “saṁśādhi yajamāna”-ity āha “yat te saṁśiṣyam” iti.

1.1.2.18 saṁśāsti yad asya saṁśiṣyam bhavati

## 6.

15.11<sup>120</sup> yad adaś candramasi kṛṣṇan <sup>121</sup>tad ihā . . . (12)savitas suma . . . (4)m m(e) santv āśiṣaḥ.<sup>122</sup>

Cf. BŚS2.16:59.4f.: sa yatroṣān upādhigacchati taj japati “yad adaś candramasi kṛṣṇaṁ tad apīha” iti. athainān ādadhāti “divas tvā vīryeṇa pṛthivyai mahimnā, antarikṣasya poṣeṇa sarvapaśum ādadha” iti.

The Vādhūla mantra, although corrupted, seems to be one of those used in connection with *uṣā* (salty earth, rock salt) which is one of the materials for construction of the fire-altars in the Agnyādheya.

<sup>119</sup> Cf. the full text in Ikari 1995, p.23.

<sup>120</sup> K<sub>1</sub>88b14-15; K<sub>4</sub>88b13-14; M446.

<sup>121</sup> K<sub>1</sub>, M: tad ihā . . . (17)mm(a) santv āśiṣaḥ[EM]; K<sub>4</sub>: tad ihā . . . (12)savitas sum(a) . . . (5)m m(e) santv āśiṣaḥ [EM] The first part of lacuna may be reconstructed as “tad ihāstu”. Cf. ĀpŚS5.9.7: tān nivapan “yad adaś candramasi kṛṣṇaṁ tad ihāstv” iti manasā dhyāyati.

<sup>122</sup> K<sub>1</sub> has an EM; M: // , ” iti ”

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